

The Juvenile Instructor



VOL. 5.

SALT LAKE CITY, SATURDAY, MARCH 5, 1870.

NO. 5.

BANGKOK.

WHAT a pleasant place Bangkok must be for such folks as happen to have disagreeable neighbors. All they have to do is just to float their house into some other street, and there take up their abode, as the family appear to be doing in the house seen in the foreground of our engraving. Or, perhaps, they are off to visit their relations, and as they intend to stay a week or two are taking their cottage with them. Quite a nice arrangement, presenting many advantages to those who are fond of visiting; but as we are not fully acquainted with the manners and customs of the people of Bangkok we cannot for certain say which they are doing.

But where is Bangkok? Bangkok is a city of Siam, the land of the White Elephant and many other curious things. If you will look on your map of Asia, you will find this country in the extreme southern portion of that continent, between Hindostan and China. More immediately in the neighborhood of Cochin China, Burmah and Malacca.

Now, if you will look for the River Menan, you will find the city of Bangkok about twenty miles from its mouth. This city is now the capital of Siam, and contains a population of a little over a hundred thousand inhabitants. It is built along the banks of the river for about two and a half miles, and contains a number of fine Buddhist temples, whose gilded pinnacles and ornamented roofs have a very pleasing effect. These temples and the royal palace are the only edifices in the city not built of

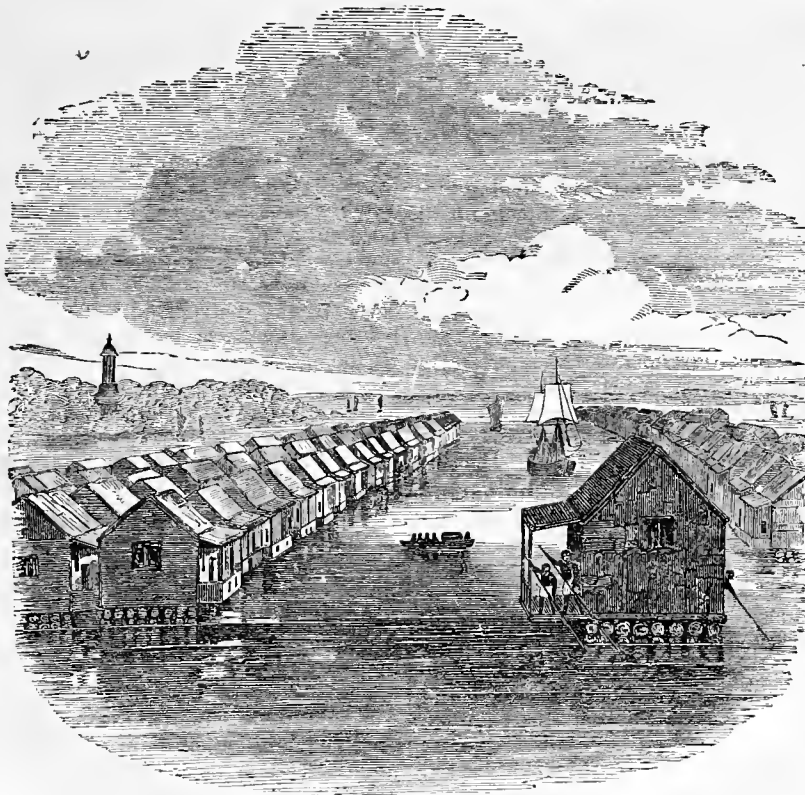
wood. On the left bank of the river are the rows of floating houses shown in our picture, and even in other portions of the city the people live a good deal of their time on the water, owing to the inundations they are subjected to, through the rising of the river.

The river Menan is navigable up to the city, where it is about a quarter of a mile wide, and above it is quite deep, but greatly impeded by shoals and stockades. We notice in our picture a brig and several junks sailing upon its bosom, and a small boat crossing from one side of its floating street to the other.

The people of Siam are believers in that strange religion called Buddhism. They also pay great reverence to white elephants, a number of whom are sustained at a great expense, and are looked upon as being exceedingly holy by the ignorant natives. The Christian people of England, France and other parts have sent many missionaries to that land with the hope of bringing its inhabitants to a knowledge of the Savior, and a few of the Elders of the Church of Jesus Christ of Latter-day Saints have also been sent on missions there, with the gospel of Salvation; but they and their message of peace and

good will have had but little effect. But we hope to see the time, and that day not far off, when the millions who dwell in Japan, China, Hindostan, Siam, Persia, and indeed in every nation under heaven, will have the opportunity of hearing the glorious gospel of the Son of God, and enjoy the privilege of obeying its laws.

G.R.



[For the *Juvenile Instructor*.]

Chemistry of Common Things.

ALUMINUM-CLAY.

THE plastic earth used for making adobies, pottery and porcelain, derives its plastic qualities from the oxide of a metal, Aluminum. This oxide is named Alumina, an abundant earth seldom met with in a state of purity. Our soils contain it mixed up with various earths; when met with in a stiff or paste form, it is named clay, and owes its color to the various oxides of the metals.

By scientific means the oxygen can be separated from alumina; it then reveals a white metal resplendent as silver, useful as that metal for jewelry, and also for many purposes for which silver is not used. For instance, the parts of instruments that require great strength, that are usually made of iron or brass, may be made of aluminum. There is one quality this metal possesses that will bring it into great favor when it can be produced in abundance, viz.—its wonderful lightness. Any one taking up an instrument made entirely of the metal, until acquainted with this fact, is astonished; it has all the lustre, beauty and elegance of silver, and it is naturally expected it should have the weight. It has not, however, much more than some kinds of wood, while it has the tenacity, ductility and nearly the hardness of iron. Then it does not tarnish; it is not acted upon by vegetable acids. Can our young readers tell us why? The really attentive reader of all that has been said about oxidation can; it resists the action of oxygen in the air and in vegetable acids.

We have white-ware (porcelain) made by our chemists in this city. The potter is a *practical* chemist. The glaze put on earthenware is a chemical compound; to make it, chemical knowledge is required; to fix it, chemical appliances are necessary. The manipulation is mechanical; the process is chemical. Did you read about the "Palissy ware" in the JUVENILE INSTRUCTOR? It will be well to read it again. Rubies, sapphires, and a host of beautiful gems are alumina. Would you like to see some pure alumina? Procure a piece of alum, say one ounce, dissolve this in six ounces of *boiling* water, *when cold* add one ounce of carbonate of potash. Now a double decomposition takes place; two new salts are formed, sulphate of potash and carbonate of alumina. The latter substance falls to the bottom, the sulphate remains in solution and may be crystallized. Dry the carbonate of alumina and drive off the carbonic acid. How? In the same way that acid is expelled from the carbonate of lime—make it red hot; calcine it.

Alumina is white, tasteless, inodorous, soft to the touch, mixed with water it is plastic and may be worked into all shapes. It is insoluble in water, does not affect the colors of vegetables. The world-renowned China is indebted to this substance for its excellence. It is found, as our young readers may remember, in a very famous earth named "peh-tuntze," nearly pure alumina. We have similar earths at Promontory and at Sanpete. How can we tell they are there? For this reason: Alum is found at these places; Alum is a *double* salt, sulphate of alumina and sulphate of potassa, by natural operations it is decomposed, as well as by the artificial process just described.

Alum earths are brought to this city occasionally, and as they are of some importance we will now wait till we can describe them.

BETH.

THE POTTER'S ART.

From "TRIUMPHS OF INVENTION AND DISCOVERY."—
Published by T. Nelson & Sons, London:

JOSIAH Wedgwood, whose name in connection with pottery-ware has become a household word in England, was the younger son of a potter at Burslem, in Staffordshire, who had also a little patch of ground which he farmed. When Josiah was only eleven years old, his father died, and he was thus left dependent upon his elder brother, who employed him as a "thrower" at his own wheel. An attack of small-pox, in its most malignant form, soon after endangered his life, and he survived only by the sacrifice of his left leg, in which the dregs of the disease had settled, and which had to be cut off. Weak and disabled, he was now thrown upon the world to seek his own fortune. At first it was very uphill work with him, and he found it no easy matter to provide even the most frugal fare. He was gifted, however, with a very fine taste in devising patterns for articles of earthenware, and found ready custom for plates, knife-handles, and jugs of fanciful shape. He worked away industriously himself, and was able by degrees to employ assistance and enlarge his establishment. The pottery manufactures of England were then in a very primitive condition. Only the coarsest sort of articles were made, and any attempt to give elegance to the designs was very rare indeed. All the more ornamental and finer class of goods came from the Continent. Wedgwood saw no reason why we should not emulate foreigners in the beauty of the forms into which the clay was thrown, and made a point of sending out of his own shop articles of as elegant a shape as possible. This feature in his productions was not overlooked by customers, and he found a growing demand for them. The coarseness of the material was, however, a great drawback to the extension of the trade in native pottery; and it seemed almost like throwing good designs away to apply them to such rude wares. Wedgwood saw clearly that if earthenware was ever to become a profitable English manufacture, something must be done to improve the quality of the clay. He brooded over the subject, tested all the different sorts of earth in the district, and at length discovered one, containing silica, which, black in color before it went into the oven, came out of it a pure and beautiful white. This fact ascertained, he was not long in turning it to practical account, by mixing flint powder with the red earth of the potteries, and thus obtaining a material which became white when exposed to the heat of the furnace. The next step was to cover this material with a transparent glaze; and he could then turn out earthenware as pure in quality as that from the Continent. This was the foundation not only of his own fortune, but of a manufacture which has since provided profitable employment for thousands of his countrymen, besides placing within the reach of even the humblest of them good serviceable earthenware for household use.

The success of his white stoneware was such, that he was able to quit the little thatched house he had formerly occupied, and open shop in larger and more imposing premises. He increased the number of his hands, and drove an extensive and growing trade. He was not content to halt after the discovery of the white stoneware. On the contrary, the success he had already attained only impelled him to further efforts to improve the trade he had taken up, and which now became quite a passion with him. When he devoted himself to any particular effort in connection with it, his first thought was always

how to turn out the very best article that could be made—his last thought was whether it would pay him or not. He stuck up for the honor of old England, and maintained that whatever enterprise could be achieved, that English skill and enterprise was competent to do. Although he had never had any education himself worth speaking of, his natural shrewdness and keen faculty of observation supplied his deficiencies in that respect; and when he applied himself, as he now did, to the study of chemistry, with a view to the improvement of the pottery art, he made rapid and substantial progress, and passed muster creditably even in the company of men of science and learning. He contributed many valuable communications to the Royal Society, and invented a thermometer for measuring the higher degrees of heat employed in the various arts of pottery.

Again his premises proved too confined for his expanding trade, and he removed to a larger establishment, and there perfected that cream-colored ware with which Queen Charlotte was so delighted, that she ordered a whole service of it, and commanding that it should be called after her—the Queen's Ware, and that its inventor should receive the title of the "Royal Potter."

A royal potter Wedgwood truly was; the very king of earthenware manufactures, resolute in his determination to attain the highest degree of perfection in his productions, indefatigable in his labors, and unstinting in his outlay to secure that end. He invented altogether seven or eight different kinds of ware; and succeeded in combining the greatest delicacy and purity of material, and utmost elegance of design, with strength, durability, and cheapness. The effect of the improvements he successively introduced into the manufacture of earthenware is thus described by a foreign writer about this period:

"Its excellent workmanship, its solidity, the advantage which it possesses of sustaining the action of fire, its fine glaze, impenetrable to acids, the beauty and convenience of its form, and the cheapness of its price, have given rise to a commerce so active and so universal, that in travelling from Paris to Petersburg, from Amsterdam to the furthest port of Sweden, and from Dunkirk to the extremity of the south of France, one is served at every inn with Wedgwood ware. Spain, Portugal, and Italy are supplied with it, and vessels are loaded with it for the East Indies, the West Indies, and the continent of America." Wedgwood himself, when examined before a committee of the House of Commons in 1785, some thirty years after he had begun his operations, stated that from providing only casual employment to a small number of inefficient and badly remunerated workmen, the manufacture had increased to an extent that gave direct employment to about twenty thousand persons, without taking into account the increased numbers who earned a livelihood by digging coals for the use of the potteries, by carrying the productions from one quarter to another, and in many other ways.

Wedgwood did not confine himself to the manufacture of useful articles, though such, of course, formed the bulk of his trade, but published beautiful imitations of Egyptian, Greek, and Etruscan vases, copies of cameos, medallions, tablets, and so on. Valuable sets of old porcelain were frequently intrusted to him for imitation, in which he succeeded so well that it was difficult to tell the original from the counterfeit, except sometimes from the superior excellence and beauty of the latter. When the celebrated Barberini Vase was for sale, Wedgwood, bent upon making copies of it, made heavy bids against the Duchess of Portland for it; and was only induced to desist by the promise, that he should have the loan of it in order that he might copy it. Accordingly, the duchess had the

vase knocked down to her at eighteen hundred guineas, and Wedgwood made fifty copies of it, which he sold at fifty guineas each, and was thus considerably out of pocket by the transaction. He did it, however, not for the sake of profit, but to show what an English pottery could accomplish.

Besides copying from antique objects, Wedgwood tried to rival them in the taste and elegance of original productions. He found out Flaxman when he was an unknown student, and employed him, upon very liberal terms, to design for him; and thus the articles of earthenware which he manufactured proved of the greatest value in the art education of the people. We owe not a little of the improved taste and popular appreciation and enjoyment of the fine arts in our own day to the generous enterprise of Josiah Wedgwood, and his talented designs.

In order to secure every access from the potteries to the eastern and western coasts of the island, Wedgwood proposed, and, with the aid of others whom he induced to join him, carried out the Grand Trunk Canal between the Trent and the Mersey. He himself constructed a turnpike road ten miles in length through the potteries, and built a village for his work-people, which he called Etruria, and where he established his works. He died there in 1795, at the age of sixty-five, leaving a large fortune and an honored name, which he had acquired by his own industry, enterprise, and generosity.

A CUNNING DOG.—There was once a convent in France, where poor folks could go to a certain window, and ring a bell for food. Then a little sliding-door was pushed away, and a plate of food thrust out.

To spare the feelings of those who came as beggars, the person who put out the food did not look to see who they might be. Over the sliding-door were the French words, *Pour les pauvres*; which mean, "For the poor."

There was a cunning dog who availed himself of this custom to get a good meal for many days. He would go when no one was looking, and ring the bell; the plate of food would then be thrust out, and he would clean it off with three or four licks of his big tongue.

At last he was found out; but he was thought to be such a clever dog, that he was for a long time allowed to come and ring for his dinner every day.

Selected.

FORMATION OF CHARACTER.—Have you noticed an icicle as it is formed? You noticed how it froze one drop at a time, until it was a foot long or more. If the water was clean, the icicle sparkled brightly in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming. One little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be a final deformity and wretchedness.

A thing of beauty is a joy forever.—*Keats.*

"VICE is a monster of such frightful mien,
That, to be dreaded, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Selected.

Attempt to the end, and never stand to doubt,
Nothing so bad but search will find it out.—*Halleck.*

The Juvenile Instructor.

GEORGE Q. CANNON

EDITOR.

SATURDAY, MARCH 5, 1870.

EDITORIAL THOUGHTS.



AMONG the hill tribes of India—away up in the Himalaya Mountains—the practice of polygamy prevails in many parts, every man buying his wives from their parents for a given amount of rupees.* There is one practice, however, which they have that is very sinful and hateful. When a man is tired of a wife, he sells her to his neighbor for something under cost, and if he wants another, purchases her. This is very wicked. Women were not made to be bought and sold any more than men. Yet there are many people who call themselves Christians, who are guilty of a practice nearly as wicked as that of these ignorant, degraded people of Asia. They barter their daughters' youth and beauty to wicked, corrupt men, who are rich, but who have indulged in wickedness nearly all their days; and when they are married they call it a good match. They literally sell their daughters for wealth and position.

But there is a race of people, living not far from these polygamists, who are very poor, and the little patches of ground that they can cultivate, will not support them, if they have large families; so they practice polyandry. Polyandry is probably a hard word to our readers; it means many husbands; the word "polygamy" means many marriages.

The way they manage it among that strange people, is this: the elder brother of a family chooses one wife for himself and all his brothers, and the children of this wife are common property. Now the more sensible way would be, if the wife had sisters, for these brothers to marry them. But, no; they will not do that. The stupid fellows are probably afraid that if they marry a wife a piece, and each wife has children, they would all starve to death. What else can be the reason of only having one wife and family of children among them? They do not know, probably, that God feeds the sparrows and other birds of the air, and the beasts; for, if they did, they might know that his children are of more value than many sparrows, and that when a man has a wife and children, or wives and children, he prospers as well, has as much to eat, drink and wear, and frequently much more too, than he had when he was single, and had only himself to provide for. These foolish people after marrying one wife out of a family of girls, place the remainder of them in convents, or houses where women alone live; from these convents they come forth to work in the fields at the lowest kind of labor.

Another practice which prevails in that country, is that of praying by machinery! "By machinery?" you ask. Yes; by machinery. The priests, and many of the people, walk about always with a small prayer-mill in their hand, turning it as they go. Inside the mill is a strip of paper, on which a short prayer is written. They pray for souls in heaven, the evil

spirits in the air, men, animals, souls in purgatory and souls in hell. Some of the people in that country say there are thirty-three millions of gods, and that it is quite impossible to worship them all; therefore, they omit praying to the good spirits, who will not harm them, and devote all their energies in making friends with the few spirits who, they think, are always on the alert to do mischief. They are really devil worshippers. Yet, who ever knew the devil to stick by his friends when they got into trouble? When he has led them on to destruction and into dreadful difficulty, he always deserts them. But God is nearer to his servants and those who trust in Him when they are in trouble and difficulty than at any other time. He is a friend worth having. We should be thankful to Him for teaching us how we can make Him our friend and savior.

THE engraving of the hog eating the rattlesnake, which we give this week on the next page, is home-made, being the work of Bro. J. Campe, a young man who resides in this city. We scarcely think it does him justice, for he is out of practice, and does not have suitable tools to perform the work with that finish that it requires. For the want of better tools, he sharpened a file and did some portion of the work with it. When he gets suitable tools, and further practice, we hope to get engravings of so fine a quality from him that we shall no longer be under the necessity of sending for them to the East or to Europe. We hope to be able at no very distant day, to have the type, the engravings and the paper of the JUVENILE INSTRUCTOR all made here at home.

WE told you in our last number about Psammetichus, king of Egypt, adopting an experiment to find out which was the most ancient nation upon the earth. There is an interesting account given of the steps by which this man reached the kingly dignity.

At the death of Tharacea, king of Egypt, his people were unable to agree about the succession, and for two years great disorder and much confusion prevailed in that country. At last, twelve of the principal nobleman conspired together, and seized upon the kingdom. They then divided it into twelve parts, and agreed that each should govern his own district, with equal power and authority, and that one should not attempt to invade or seize the dominions of another. The reason that is given for this agreement is that it had been foretold that one of them should offer a libation* of wine to Vulcan, out of a brazen bowl, and he should be sovereign of Egypt. They bound this agreement with the most dreadful oaths. They reigned together fifteen years in the utmost harmony; but, one day, as the twelve kings were assisting at a solemn sacrifice in the temple of Vulcan, the priests presented each of them a golden bowl for a libation, but they found that one was lacking. Psammetichus, seeing that one bowl was wanting, took his brazen helmet—for the kings all wore helmets—and with it he performed the ceremony of the libation. He did it without any design; but the kings were struck by the action. They recalled to mind the prediction which had been uttered. They immediately feared that he would become sovereign, and, to prevent this, and secure themselves, they, with one consent, banished him into a part of Egypt that was filled with swamps.

Psammetichus, of course, felt very indignant at this treat-

* A rupee is a coin in India that is about the value of half a dollar of our money.

* Among the heathen nations they had many gods, whom they worshipped in various manners. Vulcan was one of those gods. One mode of worship was to offer what is called a "libation." This consisted in pouring wine, or some other liquor, either on the ground or on a victim which was offered in sacrifice in honor of some god.

ment. He had no designs against his fellow noblemen, and felt that he had been very unjustly treated. He was determined, however, to be revenged; but some years passed away before he had the desired opportunity.

One day he learned that a company of Grecian soldiers had been cast upon the coasts of Egypt, by a storm. He called to mind the prediction that he should be delivered by men in brass

armor from the sea coast. These Greeks wore brass armor. He fully expected that the prediction was now about to be fulfilled; and he made a contract with the strangers, engaged them with great promises to stay with him, secretly raised other forces and put these Greeks at their head. When his preparations were all completed, he gave battle to the eleven kings, defeated them and remained sole king of Egypt.

HOG AND RATTLESNAKE.

THE domestic hog, whether tame or wild, is of great use in destroying the venomous snakes. They never find one without attempting to kill it, and sometimes, in these encounters, a thin hog will get bitten, and die; but a fat hog rarely suffers, as the fat which receives the

venom neutralizes it, and it is only when some vein is reached that a snake bite proves mortal. The hog is an omnivorous feeder. The flesh, from the carrion on which it has fed, is too rank and high-scented to be made use of. The hog is a keen smeller, and is as good a scavenger as the vulture; for should a horse die in the forest, or

a wounded deer or cow escape from the hunter, only to die, the hog puts in an appearance at the feast as early as either the buzzard or wolf.

Though many fall victims to the bears, panthers, and wild cats, yet their numbers are steadily on the increase, for they are very elannish creatures, and fight gallantly in each other's defense. Let one come to grief and scream for assistance, and all within hearing will rally to his aid.

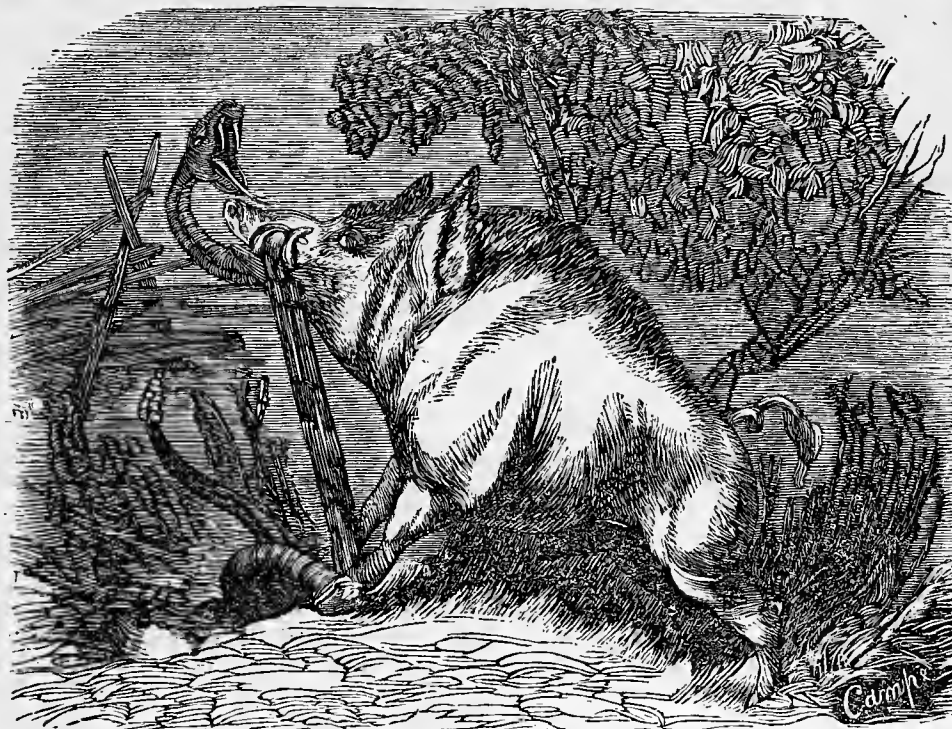
Upon one occasion I saw a rattlesnake kill a fine porker,

but it happened to strike it in the eye. It ran round in a circle, its head rapidly swelling; and at last, in about ten minutes' time, it sank down as though choked, gave two or three quivers, and was dead.

When a hog finds a snake in its wanderings, coiled up ready for attack, it walks around its prey several times, giving an occasional grunt, as much as to say: "You'd better give up quietly, for I mean to have you."

The snake, on his part, knows that the duel will be to the death, and follows each circle of the hog with its eyes, whilst its tongue plays about its mouth like blue lightning.

At what he considers the proper instant, the hog rushes in at the snake, presenting his fat jowl to receive the venom; then instantly placing his feet upon the tail or middle of the snake, he shreds the rest of it through his teeth, stripping the flesh from the bone as far as he can draw it. As soon as the snake is dead, the hog makes a meal of it, thus combining business with pleasure.—*Selected.*



IN Japan the bridegroom purchases his wife of the bride's parents, and is supposed not to have seen her till they meet at the hymeneal altar. The religious ceremony of marriage takes place in a temple. The pair, after listening to a lengthy harangue from one of the attendant priests, approach the holy altar, where large tapers are presented to them. The bride, instructed by the priest, lights her taper at the sacred censure, and the bridegroom, igniting his from hers, allows the two flames to combine and burn steadily together, thus symbolizing the perfect unity of the marriage state, and this completes the ceremony.

Selected.

A PAIR of sparrows, which had built in the thatched roof of a house, were observed to continue their regular visits to the nests long after the time when the young birds ought naturally to have taken flight. This unusual circumstance continued throughout the year; and, in the winter, a gentleman who all along observed them, determined on finding out the cause. He therefore placed a ladder, and, on mounting, found one of the young ones detained a prisoner by means of a string or scrap of worsted, which formed part of the nest, having become accidentally twisted round its leg. Being thus disabled from procuring its own living, it had been fed by the continued exertions of the parents.—*Selected.*

[For the *Juvenile Instructor*.]

Biography.

JOSEPH SMITH, THE PROPHET.



HAVING seen the arms delivered up and bid his family farewell Joseph once more turned his face towards Carthage. When opposite the Masonic Hall he said to the brethren there:

"Boys, if I don't come back take care of yourselves; I am going like a lamb to the slaughter."

As they passed his farm, he took a good look at it; and after they had passed it, he turned round several times to look again. This caused some of the company to make remarks, when Joseph said.

"If some of you had got such a farm, and knew you would not see it any more, you would want to take a good look at it for the last time."

Before he and the company reached Carthage he received a letter from H. T. Reid, Esq., and one also from James W. Woods, Esq., lawyers. In their letters they informed him what they needed in the shape of evidence, and Mr. Wood stated that, from an interview he had had with Governor Ford, Joseph could rely with the utmost safety on his (the Governor's) protection. About midnight Joseph and the company arrived at Carthage. While passing the public square, many of the troops, especially the Carthage Greys, made use of a great many dreadful expressions and threats. These were heard by the Governor and hundreds of others. They threatened to shoot Joseph then, and said that he had seen the last of Nauvoo, and they whooped, yelled and cursed, threw their guns over their heads backwards in a curve so as to have the bayonets stick in the ground, and acted like madmen.

When the Governor heard these expressions, he put his head out of the window of the house where he was stopping, and, in a fawning manner, said:

"Gentlemen, I know your great anxiety to see Mr. Smith, which is natural enough, but it is quite too late to-night for you to have that opportunity; but I assure you, gentlemen, you shall have that privilege to-morrow morning, as I will cause him to pass before the troops upon the square, and I now wish you, with this assurance, quietly and peaceably to return to your quarters."

At the hotel where Governor Ford was stopping, and where Joseph and his friends had to put up, there was a company of apostates quartered. One of them, John A. Hicks (formerly the President of the Elders' Quorum) told Bro. C. H. Wheelock that it was determined by himself, the Laws, the Higbees, the Fosters, Joseph H. Jackson, and many others, to shed the blood of Joseph whether he was cleared by the law or not. He talked as freely upon the subject, as though he was speaking upon the most common occurrence of his life. Bro. Wheelock told Ford what Hicks had said; but he treated it with perfect indifference, and suffered Hicks and his associates to go free and make all the arrangements they wanted to carry out their murderous plans. At the same time he had pledged his own faith and the faith of the State of Illinois, that Joseph and Hyrum Smith and the other prisoners should be protected from personal violence, and should have a fair and impartial trial, if they would surrender themselves to be dealt with according to law. He said

this repeatedly also to Joseph's lawyers. Having made these pledges, he should have taken every measure to protect Joseph and Hyrum and the other brethren who had come to Carthage and given themselves up, and if any man had threatened violence, as Hicks did, he should have had him arrested. But such a course required nerve and decision and a determination to have justice maintained, of which qualities Ford was utterly destitute.

After Joseph and Hyrum had been arrested on a charge of treason the morning after they reached Carthage, the former on the oath of Augustine Spencer, the latter on that of Henry O. Norton, both apostates, Ford ordered all the troops to form a hollow square on the public ground near the Court House. His speech to them was delivered from an old table, on which he mounted. He endorsed all the rumors which had been in circulation about Joseph and the Saints, and fanned the fire of hatred which was already burning in the hearts of his hearers against them. He stated that although Joseph and Hyrum were dangerous men in the community, and guilty of all that they might have alleged against them, still they were in the hands of the law, which must have its course. After this he came to where Joseph was stopping and invited him to walk with him through the troops. Joseph solicited a few moments private conversation with him; but this he refused. He felt so ashamed and mean as he did so that he could not look up; he kept his eyes on his shoes. Joseph and Hyrum then walked through the crowd with Brigadier-General Miner R. Deming and Dr. Richards to General Deming's quarters.

(To be continued.)

WONDERFUL CALCULATION.—When the game of chess was first invented, the Emperor of China sent for the inventor, and desired him to teach it to him. The emperor was so delighted with the game, that he told the inventor whatever he should demand should be given him as a remuneration for his discovery. To which he replied, that if his majesty would but give him a grain of corn for the first square of the chess-board, and keep doubling it every check until he arrived at the end, he would be satisfied. At first the Emperor was astonished at what he thought the man's modesty, and instantly ordered his request to be granted. The following is the sum total of the number of grains of corn, and also the number of times they would reach round the world, which is 360 degrees, each being 69½ miles—18,446,743,573,789,315 grains: or, 3,883,401,821 times round the world.—*Selected.*

PROFANITY never did any man the least good. No man is the richer, or happier, or wiser for it. It commends no one to any society. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless, and injurious to society.—*Selected.*

A worthy Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I will not pass this way again."—*Selected.*

On Lord, help thou a little child
To speak the truth alway;
Nor let me speak or act deceit
Throughout the livelong day;
But always strictly truthful be
In all I do or say.

Selected.

[For the *Juvenile Instructor*.]

MISSIONARY SKETCHES.

IN the last number we mentioned that there were eight of us elders, besides the two who were to remain at Honolulu. Their names were Hiram Clark, the president, and his fellow-laborer Thomas Whittle. The island on which we first landed was to be their field. The four who were chosen to preside on the other islands were: Henry W. Bigler, whose partner was Thomas Morris, and to whom the island of Molokai fell by lot; John Dixon, whose partner was William Farrer, and whose field was the island of Kauai; James Hawkins, who chose Hiram Blackwell as his companion, and to whom the island of Hawaii fell as a field of labor; and George Q. Cannon, whose fellow-laborer was James Keeler, and their field the island of Maui. As the president counseled Bro. Morris to go to work at Honolulu, and Bro. Bigler was, therefore, alone, and his island lay convenient to Maui, he concluded to accompany the two last-named elders to Maui.

The thought of separating from his companions in a foreign land produces lonely feelings in the breast of an elder; but particularly if he be young and inexperienced. Our consolation on this occasion was that we were taking the plan whereby we might reap more abundant joy.

Lahaina is the principal town on Maui. It has no harbor; but vessels anchor in what is called the roadstead. Looking from the sea at the town, it is not very imposing. It lies on a level strip of land, and is stretched along the beach, and the houses are almost hidden by the foliage. Groves of cocoa-nut trees are to be seen, which give the place a tropical look. We had considerable difficulty in procuring a suitable place to stop. There was a hotel and boarding houses; but we could not live at any of them very long, for our funds were low. We secured a native house of one room, at a rent of four dollars per week. These native houses are built by putting posts in the ground, on which a board is laid as a plate for the rafters to rest upon. When the frame of posts and rafters is built, poles, about the size of hoop poles, are lashed horizontally, about six inches apart, on to the posts and rafters. The house is then thatched by fastening a durable grass, which they have in that country, on to the poles. When finished, a house looks, in shape and size, like a well built hay stack. Such houses are only suited to a warm country where they never have frost. Inside the house they have no board floors. The ground is covered with grass, on which mats are laid. The making of these mats constitutes one of the chief employments of the women, and a good housewife in that country is known by the quantity and fineness of the mats in her home. Such a woman is very particular to have no dirt brought into her house; for the mats answer the purpose of beds, table and chairs. They sit upon them; when they eat, their food is placed upon them, and they form their bed, though in many houses, they have the place of sleeping raised above the ordinary floor; but, even then, they have mats spread out upon which to sleep.

In consideration of our being white men the man of whom we rented the house procured a table and three chairs for us. We employed him to cook our food, which consisted principally of sweet potatoes and fish or meat, with occasionally a little bread bought at a bakery in town. In those days no native thought of using bread as an article of diet. Their food, if I proceed with these sketches, I shall describe more fully to you in a future number.

We had an interview with the American consul, Mr. Bunker, and solicited through him an introduction to the

Governor of the Island. He readily complied with our request, and in our intercourse with Mr. Bunker he treated us very kindly. Our mission we felt to be of such importance that we wished to introduce it to the highest authority we could find. I made it a rule on those islands never to go into a place without waiting upon the leading and prominent men, stating my business, testifying to the work which God had commenced and asking their aid to enable me to lay the proclamation of which I was the bearer before the people. In this way I had interviews with princes, nobles, governors, officers of the government, missionaries and the leading men in every locality which I visited. This course might not be a wise one in every nation and under all circumstances; but I was led to take it there, and the effects were good. I had a fearlessness and a strength given me which I would not have had if I had kept myself in a corner and acted as though I was ashamed of my mission. I gained influence also with the people, and they learned to respect me; for, however much men may differ in their views about religion and other matters, they generally respect sincerity and courage.

The governor was named James Young. He was a half-white, his father being a friend of Kamehameha the First and one of the first white men which settled among the Hawaiians. We requested the use of the palace, which was not then occupied by the royal family, to preach in. He promised to write to his brother, the Minister of the Interior, about it. We called a number of times afterwards to see him; but could get no definite answer. It was evident to us that he dare not grant us any favors. Rev. Mr. Taylor was the chaplain of the Bethel Chapel at Lahaina, where seamen and most of the white residents went to worship. We introduced ourselves to him, told him where we were from and our business, and asked the privilege of holding meeting in his chapel. He held meetings in the morning and evening. He consented, and gave out notice to the people in the morning that we would hold meeting in the afternoon. Elder Henry W. Bigler delivered the discourse, and Bro. Keeler and I bore testimony. We soon became satisfied that if we confined our labors to the whites, our mission to those lands would be a short one.

THE DOG AND THE PIE-MAN.—Mr. Smellie, in his "Natural Philosophy," mentions a curious instance of intelligence in a dog belonging to a grocer in Edinburgh. "A man who went through the streets ringing a bell, and selling pies, happened one day to treat this dog with a pie. The next time he heard the pieman's bell he ran toward him, seized him by the coat, and would not suffer him to pass. The pieman, who understood what the animal wanted, showed him a penny, and pointed to his master who stood at the door and saw what was going on. The dog went to his master with many humble gestures and looks, and on receiving a penny carried it in his mouth to the pieman and received his pie. This traffic between the pieman and the grocer's dog continued daily for several months."

THE term "putting your foot in it" is of legitimate origin. According to the "Asiatic Researches," a very curious mode of trying the title to land is practiced in Hindostan. Two holes are dug in the disputed spot, in each of which the lawyers on either side put one of their legs, and remain there till one of them is tired, or, being stung by the insects, is compelled to yield, in which case his client is defeated. In this country it is too generally the client, and not the lawyer, who "puts his foot in it!"—*Selected*.

TEMPTED.

THE boy in our picture, appears to be acting as though he did not wish to be seen. He has dropped his barrow, laid down his tools, and is anxiously looking around to find out if he is watched. His face is turned one way, while his hand is stretched out in an opposite direction, towards what appears to be a lovely rose-bush. One would think he is about to take one, and is aware it is wrong. Perhaps he has been told not to touch the flowers, but their beauty so tempts him, that he has left his work with the intention of taking one. Still he cannot feel it is



right, even to take one; the flowers are not his, he has been told to leave them alone; but for all that, the temptation seems to be getting the better of his conscience.

The boy who parleys with the tempter, who argues in favor of what he knows to be wrong, is pretty sure to fall. We hope, however, the lad in the picture will summon up his courage, draw back his hand, take up his tools and trudge away with his barrow, a happier and a better boy, because he has been tempted to do wrong, has resisted the tempter and has triumphed. When another temptation comes along, he will be better able to resist it, he will remember how happy he felt when he left the rose-bush untouched, and it will be a stay to him in his future life. We do not know this boy, we know nothing of his life, whether he plucked the rose or not, so we cannot tell our little friends about him. But we know there are many other boys, besides this one, who are tempted to do wrong, who feel afraid of being seen, who try to hide their thoughts, but there is not one of them, whose temptations are not known to the Lord. He knows, if no one else does, whether the temptation is resisted or not, whether the boy or girl gives way, or nobly stands by what he knows to be right, and keeps a conscience clear of offence.

G. R.

I SEE in this world, two heaps—one of human happiness and one of human misery. Now if I can take but the smallest bit from the second heap, and add but a little to the first, I do some good. If, as I go home, a child has dropped a halfpenny, and giving it another I wipe away its tears, I feel that I have done something. I should be glad indeed, to do great things; but I will not neglect such little things as these.—*Selected.*

ON SWEARING.—Cowper wrote some lines about swearing, which it would be worth while for every one to learn:

"It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme;
Maintain your rank, vulgarity despise—
To swear is neither brave, polite, nor wise.
You would not swear upon a bed of death:
Reflect! Your maker may now stop your breath."

Selected Poetry.

TO-DAY.

Love the little ones to-day,
Lest the future bring regret!
While our arms may clasp them yet,
Make their lives an endless May.

Breathe the kindly word to-day;
Gather sunshine to thy roof!
Silence, now, the harsh reproof;
Bitter words may bring dismay.

Fold the loving hands to day,
While they nestle soft and warm!
Like dead lillies in the storm,
Soon their bloom will fade away!

Kiss the rose-bud lips to-day,
While the happy time is ours!
Lips that rival sweetest flowers,
Soon may be as cold as clay!

THE MOTHER.

She sits in a splint-bottom chair
By the cozy kitchen fire;
Smooth is her nut-brown hair,
And simple her attire.
She hums a quaint old rhyme
To the baby at her side;
And her busy hands keep time,
As, with a matron's pride,
She sews and patches and darns,
And makes old garments o'er;
And sorts her colored yarns,
To carpet her cottage floor.

The mantle clock strikes five;
From school the children come;
Like the droning of a hive,
Is the kettle's cheery hum.
Each eager mouth well fed,
Awhile they sport and jest;
Then stroking each curly head,
She sends them to their rest;
And she darns and patches and sews,
And makes old garments new;
And toes and heels, and heels and toes,
And cobbles the baby's shoe.

EVIL thoughts are worse enemies than lions and tigers; for we can keep out of their way, but bad thoughts win their way everywhere. The cup that is full will hold no more: keep your head and heart full of good thoughts, that bad ones may find no room to enter.—*Selected.*

JUVENILE INSTRUCTOR

Is published in Salt Lake City, Utah Territory,
EVERY OTHER SATURDAY.

GEORGE Q. CANNON, EDITOR & PUBLISHER.

Single Copy, per Annum.....\$3 00.
Single Copy, for Six Months..... 1 50.

Grain brought to this City for the JUVENILE INSTRUCTOR will be received at the office of our paper—DESERET NEWS BUILDINGS.